JULY ☆ 1940

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United States BAPTIST

FORMERLY MINISTER

IN THIS ISSUE

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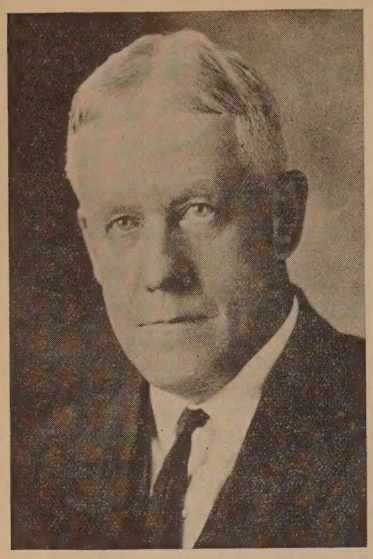

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CHRISTIAN STRATEGY

By William A. Mueller
Philadelphia, Pa.

EXPLORE THE UNKNOWN!

READ: ***Philippians 4:8-9.***

Whenever I study the lives of great scientists such as Helmholtz, Madame Curie or Michael Pupin, I cannot help but marvel over the persistence, the infinite patience, and the faithfulness to detail which they did apply to their labors. Yet, is it not also true that most of their discoveries relate to phenomena that have existed since time began? Mystery truly lies all about us, and we are all potential discoverers. The Church of Jesus Christ has through the ages explored the unknown reaches of the Spirit. The very spirit of modern science is a fruit of the Christian search for and dedication to truth.

1. Explore the untapped resources of prayer.

Jesus often spent whole nights in prayer. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." (John 14:13-14.) Do we really believe this? May it not be that our lives are too much cluttered up with unforgiven sin? Men like George Mueller, the German-British pioneer in prayer, or Hudson Taylor, the founder of the China Inland Mission, daily explored the unknown areas of prayer, daily wrestled with the living God and daily experienced the most marvelous answers to prayer.

2. Explore the hidden springs of redeemed persons.

Was it not William James who suggested that most people use but a very small amount of the mental and psychic energies latent in their beings? At Atlantic City we have just launched the "Baptist Church School Advance". There is enough dynamics in that program to revolutionize our entire denominational life. Let every S. S. superintendent, every leader of youth, every director of religious education, every professor in seminary or college and every pastor become an explorer of the hidden potentialities of redeemed people.

3. Explore new dimensions in Christian friendship.

"Ye are my friends if ye love one another", so Jesus. At our Convention by the side of the sea I enjoyed rich and blessed fellowship "in nomine Jesu" with all sorts of brethren. One year's experience with the General Council of our N.B.C. has convinced me of the extremely fine quality of consecrated men and women working in that body for Christ's Kingdom. If God in Christ really becomes the all consuming reality of our lives we shall again discover our brethren.

4. Explore new ways of peace in a world of war.

Do we love our enemies? Can I get along with those who do not share my convictions regarding peace or war? Am I in public speech, in my writing, in my contacts, in my secret thoughts following the Prince of Peace? Am I fair to my worst foes and those that have wounded me most deeply? Am I still willing to cry, "Lord, be merciful to me a sinner"? Are Christian pacifists willing to train as long for peace as militarists are training for war? Do I reveal the mind of the Lord Jesus Christ? ". . . if there be any virtue, and if there be any praise, think on these things". (Phil. 4:8.)

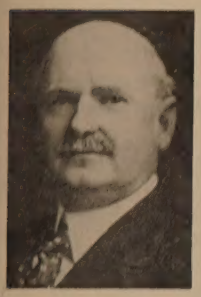
THE UNITED STATES BAPTIST, published monthly, except August, at Chicago, Illinois. Executive offices, 2216 West 109th Street, Chicago, Illinois. Subscription rates: delivered postage prepaid, $1 for one year, $2 for three years (Canadian postage 50 cents a year additional, foreign postage $1 a year additional). 10 cents a copy. Entered as second-class matter April 9, 1940 at the postoffice, Chicago, Illinois, under the Act of March 3, 1879. Entire contents of this publication copyrighted, 1940 by The United States Baptist. Publisher: Mike Elliott; Editors: Mike Elliott and Stanley Stuber; Erdmann Smith, Literary Editor; Associate Editors: Wm. Park, C. M. Gallup, Wm. Gilmore, Mark Rich, Mabelle Rae Le Grand, Marjorie Hall, Gloria Young, L. B. Trowbridge. Circulation Manager, Jack Wesley Thompson. Advertising offices, 2216 West 109th Street, Chicago, Illinois. Telephone Beverly 9683. VOL. 3 No. 4.

Vol. 3 No. 4 The United States Baptist July, 1940

U.S. Baptist Month . . . .

NORTHERN BAPTISTS

By C. M. GALLUP



For once we shall not try to sketch the entire products or by-products of the sessions of a Northern Baptist Convention. The U. S. Baptist Editors have developed capacity for that which guarantees a vivid orientation of all that for their readers.

Statesmanlike Perception

Whether any Baptist reader loves his traditional expectations and long-time prejudices or not, there can be no question but that our denomination is evolving fast; and every member of every Baptist Church must wake up to that fact, and like it. To one who, as this writer, has been intimately connected with the affairs of the denomination for nearly 30 years, the changes which are coming are startling. For ten years, the Convention was in a process of incubation, and its growing pains were just such as usually accompany growing taller and wider and stretching now this way and now that, getting new ideas, correcting mistakes, falling down, getting up, proceeding cautiously, lunging violently, getting its bearings. The second decade of the Convention passed in consolidation of opinion and process, in devising of programs, strategy, methods of appeal, in expansion of budgets and in collection of great income. This last decade has been one of falling receipts, contraction of schedules, readjustments, competition for the resources which remain, while at the same time new objectives, wider relationships, great demands have appeared and are demanding attention quite as imperiously as those of yore. Never were we confronted with more vital or significant decisions to make in the most discriminating manner; and these necessities call immediately for the keenest insight, widest experience and most judicial discrimination available to the denomination.

The Convention Chooses a President

Apropos of both conservatism and forward-looking requirements, the choice of Hon. Ernest J. Millington, of Cadillac, Michigan, long time a Municipal Court Justice, of fine legal mind and experience, and steeped in Baptist ideas and social understanding, as president of the Convention for 1940-41, was one which was met with universal satisfaction. Judge Millington's intellect is of the best; he discerns the kernel in every nut to be cracked; his ability to express his thought clearly and forcibly is equalled by his generosity of attitude; his social experience on the municipal bench has given him rich insight into human nature and society's needs; and, as an orator and exponent of sound courses of thought and action, he has few peers in our Convention.

For Such a Time as This

Judge Millington has come to the Kingdom for such a time as this. First, we need the power of experience and discernment like his, together with his prestige, to give force to the trends in our denominational life which are inevitable and with which, fortunately, he is in sympathy. He was chairman of the committee appointed to study the proposals concerning the Council on Christian Social Progress, and led in a hearty approval of the plan to consolidate several of our social service related agencies under one guidance. While missionary-minded to the fullest degree, and thoroughly in line with our church conscience in the best tradition, nevertheless he realizes, as some are beginning to realize, and all too few have yet realized, that unless and until churchmen in this country properly relate themselves to the problems and conditions at hand, they are not prepared to deal with similar or even worse conditions as Christian workers in other lands or as patrons of those who are there.

Sparks at the Convention

Any well-trained observer of the Convention must have seen that the greatest heat at the sessions thereof was developed whenever the program was tangential to a certain kind of subject. The Convention theme was "The Light Shineth". But everyone knows that light is a product of heat. You who were there — think over the sessions — will you not admit that the cold, foggy, windy weather outside the Auditorium was all forgotten, and all disappointment at it completely nullified, when Poteat delivered his splendid address on "Roger Williams Redivivus," dealing with the precarious situation on the matter of church and state; or Mitchell et al. furiously debated with dissenters from the proposition that conscientious objectors to military service should have a bureau of registry for their protests; or Seasholes and Anderson and Poling (also et al.) contended, with much support, for the resolutions concerning the attitude of America in matters of peace and war; or Buttrick, for the Federal Council, or Poletti, for the political circles of the land, held forth, each in his own style, for the importance of clear cut attitudes concerning the relation of religion and statesmanship?

The adoption of the new social service program, the adoption of the plan for layworkers' pensions, the adoption of advance program for stronger Baptist institutions of learning were the great way-marks of the Convention; and although money is wanting for immediate full launching of these enterprises, these ships have been christened and started down the ways. We repeat that these are signs and guide posts to the trend for the next decade, which cannot — and should not — be blinked. The comments on the Convention, over radio broadcast, electrified many hearers of Dr. Van Kirk.

The Main Purpose

Over against the foregoing unmistakable trends remains the calm satisfaction with "the deep things of the Spirit" of the 4000 persons who steadily, and at almost every session, filled the fine Auditorium at Atlantic City. The missionary sketches and pageants; the story in action of what family use of "The Secret Place" did for one family; the devotional talks of Dr. Brownville, the keynote speech by President Fridell and the addresses by Dr. Kemper and Dr. Palmer and Prof. Van Dusen; the early morning classes and opening sessions of worship; certain phases of the immensely popular clinics; the singing of Prof. Houghton, of the seminary choirs, and of the Virginia Union negro quartet; the memorial service to the late Corresponding Secretary Maurice A. Levy; and the charming 2000 candlelight service of consecration to the missionary cause,—all laid open wide our hearts to the fundamental fact, that "it is not by might nor by power, but by my spirit, saith the Lord of Hosts".

U. S. Baptist Month

By MABELLE RAE LE GRAND

After a hectic week of Convention sessions, luncheons, dinners, committees and boards, it seems wise to sit down quietly for at least an hour and think over the days spent at the Northern Baptist Convention with Baptists from many states and many churches. Out of the confusion of ideas picked up here and there one ought to find some clearly defined trends, and each of us will evaluate for ourself the materials and education brought home with us.

Women were much in evidence. Every one will recognize the staying quality of the women. They come early to the sessions and are usually there in goodly numbers at the finish. When they return to their work-a-day world, they know they have been at the convention. Gay clothes were not unpacked this year and the Board-Walk shops did not profit much from Baptist purses, for it rained — then it misted — then a heavy fog — and then more rain — but the Convention went on and the women were there.

Once more this page returns to its slogan of "Women on all Boards and Committees of the N.B.C." This year there was a little gain in recognition. There were two women on the Place of Meeting Committee and two on the Resolutions Committee. Imagine "resoluting" until two-thirty a.m. It was serious business this year and the resolutions were well-written and well received, and the women stood by till two-thirty a.m. making their own fine contributions to the clear thinking of the Committee. Out of the four nominaions by State delegations to the Convenion Committees there ought to be two women and certainly not less than one. Give your ablest women a chance to show what they may contribute.

Another interesting development was a second woman in the Finance Committee of the N.B.C. And why not? A current magazine compares conditions of women of the world and states that the American woman "controls two-thirds of the nation's wealth." Enough said!

Several years ago a change in the membership of the Council on Finance and Promotion added twenty-seven pastors to that very important body. The travel expense for that Council was greatly increased and in spite of all their wise counsel the missionary receipts have decreased year by year. No one can quite determine the whole reason, and the slump of $79,000 behind the receipts of last year is cause for much thinking. Would it be presumptious to remind ourselves that over 60% of our local church membership is women and girls? Would it then be too bold to suggest that this twenty-seven might well include some clear thinking women who carry much of the load of their churches and without whom the pastors would have a sorry time? Suppose we suggest, very modestly of course, that of the twenty-seven, three should be leading women, perhaps one from each of the Convention areas, and three might well be active and wise laymen making twenty-one pastors, three women and three laymen. And after all is said, the men and women of the churches are quite important. Think it over.

New Organization

A new national organization for women came into being this year—"Ministers' Wives". This was quite logical because in many states the ministers' wives are organized and have at least one special event at the time of the state convention. Certainly they have much in common but it was quite evident they do not intend to be loaded with machinery or to become involved in major problems. It was cleverly suggested that this organization might be the means of uniting the Northern and Southern Conventions, but it was deemed wise for the present to let Fellowship have its way. Certainly, theological differences will be laid aside as Friendships are established.

Projects Launched

Two projects were launched by the two Woman's Boards . . . the raising of $60,000 for the Baptist Missionary Training School of the Woman's American Baptist Home Mission Society, and $70,000 for the "three score years and ten" birthday of the Woman's American Baptist Foreign Mission Society. Information regarding these big projects will come through the state officers, but REMEMBER these are both "extras" and do not count on the budget. Never forget that the Budget is the careful planning to insure the carrying on of the work already established and that should always come first, for it will be of little help to give "extras" if the regular work of evangelists, teachers, doctors, and nurses is not maintained. Think seriously about that $79,000 lump this year. Then give all you can to the budget, and after that do a little more for these special projects.

Two Episodes

Now, catch the significance of this episode. It happened in the restaurant just across the street from the auditorium before the eyes of the writer. Five women of middle age wearing the Convention badges came in together to eat. A neat little lady whose skin was brown appeared in their midst and in the confusion of being seated at a table for six, she almost sat down with the group. Gradually the extra chair was filled with coats and purses and she was gently pushed aside so that the waitress caught the situation and showed her to a small table near by where she sat down alone. It seemed too unkind and as this writer went out she stopped to say a kind word to the lonely delegate, and in a brief conversation discovered that she was a Puerto Rican missionary to her own people and had been our own representative for more than thirty years. She was our Light to her people and yet because her skin was brown she could not have fellowship with Northern Baptist Women pledged to radiate the light. How can we give it out if we do not have it within? When will we women be Christian enough to know that our hearts are all the same color? Think of losing the great privilege of knowing this little lady of Puerto Rico who undoubtedly has a story to tell of Light in the dark places of her homeland.

On the night program with an educational emphasis, a large audience greeted Dr. Marts Bucknell. He had much of importance to say about the strong Christian emphasis in denominational colleges but the most important point of his address was the story of Patty McQuade, a splendid Christian student leader on the Bucknell campus who came to him as college President to talk about the difficulty of keeping high standards among the students. She was almost tired of her struggle and she had come to ask him a very pointed question. So she looked in the eyes of this president and said "Do YOU care about keeping our college ideals so high,—because if you don't it will be so much easier?" You can imagine how quickly he told her that he did care very, very much, — and when he presented Patty McQuade herself to that great audience all were thrilled with her concern and went away saying to ourselves, "Do You care?"

WHO SETS THE MINISTER QUOTA?

Are We Training More Than Needed

Dr. Ewell Refers the Problem To the Local Churches; He Doubts There Is a Surplus

GLENN B. EWELL
The Colgate-Rochester Divinity School

Baptist columnists often imply that their theological schools are training too many men for the ministry. Just what is the adequate number for the preaching of the Christian gospel? The Church has been debating this question since, and before, the First Council of Orleans held in 511 A. D. Surely not just one for each church, for there are missionaries, editors, evangelists, teachers, denominational leaders—all of whom are ministers of religion in one form or another, and need training. Highly organized denominations, such as the Methodist, the Presbyterian, the Protestant Episcopal and the Roman Catholic can exercise some effective control over the supply to meet their anticipated demands. Congregationally constituted denominations, such as the Congregational-Christian, the Disciples, and the Baptists have less control. By whom, and by what standards are their quotas to be set for them?

Is it not probable that members of other trained professions feel the same way? Established physicians and surgeons doubtless feel that too many young men are admitted to the medical schools, and there may be a corresponding feeling among lawyers, architects, chemists, and engineers. The attitude of the labor unions toward apprentices is much the same. Is it not all a by-product of the security ideology. Those who are **in** sigh for the protection of a 'closed shop', and those who are **out** want an 'open shop'. In some states definite preliminary educational attainments are required by law before starting on certain professional careers. There are no legal restrictions to entering the ministry. A man may be ordained who can neither read nor write.

State laws thus recognize the ministerial profession to be different than other professions. In the first place it has no mercenary basis. No sane young man will enter the ministry in order to become rich, or even super-comfortable. In the second place there still remains a vestigial concept of the "call to preach". Without doubt the form of the call varies with each generation, but it is still the plus which often turns delicately-balanced scales in favor of church service. A long, family ministerial tradition sometimes exerts its pressure, but with nothing like the frequency of weight of the appeal "to carry on the family business". On the side of the ministry the economic appeal is entirely absent. When in these days a young man deliberately turns his back upon prospective material security in order to devote his life to religious leadership, he must be conscious of some sort of a "call". Those who enter the ministry from less worthy motives can be disregarded for two reasons, at least. First, they constitute a small percentage of the whole, and, secondly, they will not long outlast their disillusionment. It may safely be assumed that young men seeking theological training are sincere in their affirmations of a worthy Christian motive. It that be true, is it not asking a good deal of the theological schools to suggest that they arbitrarily refuse to give sincere young men an opportunity to fit themselves worthily for their life-work? Of course, if it becomes evident that a serious mistake in choices has been made, it is the obvious duty of the school to stand between the churches and unworthy leadership.

Two outstanding attitudes toward the ministry have marked early American Baptist history. One was fear that personal pride might be engendered by the position. To off-set this temptation it was agreed that it was better for the minister to earn his own support during the week days, even though he preached on the Sabbath. Some effective preachers still pursue this plan either through choice, or through economic necessity. However it is now fully recognized by thousands of congregations that the work of a good pastor is a full-time task, and that he can do his best work only if he is relieved from the distracting necessity of earning support for himself and his family by daily secular toil. Paul can be quoted on both sides of this discussion. Another attitude was the protest against education. In the East, where Baptists were in contact with the university-trained clergy of other denominations, there was an early demand that their clergy should have equal intellectual attainments. In the South and early Middle West there was a great distrust of schools for ministers. Dr. Padelford (MISSIONS, June, 1936) retells the suspicion of an educated ministry that had grown up among the Baptists of colonial Virginia because of their persecutions at the hands of an educated Anglican clergy. There existed a great fear of "man-made preachers", and a deep-rooted conviction that as education increased, spirituality decreased. Matt. 10:19, 20 was a text on one side of the argument, and II Timothy 2:15 a text on the other. Some, alas, still hold to this theory and as a group certainly make their contribution to the seemingly present surplus.

If fewer ministers are to be educated, who is to set the 'crop quota' for any given year? Shall the seminaries say that they will accept the first twenty-five who apply, and refuse all others? Or should they "plow under" every third, or every fifth applicant? You would think either course rather arbitrary if it happened to be your boy who was refused. Twenty years after seminary days, it may turn out that the men who arrived late at their decisions, some after much soul-searching, rebellion and prayer, have proved to be the choicest men of the group.

Futhermore, under the prevailing plan among Baptist theological schools, what is to hinder a student refused by one school being admitted by another? Decision by a part of the theological schools to admit no more than an agreed number in any one year is no guarantee that the total number admitted by all of the schools will be any less. Until some dependable agreement of uniform action on the part of **all** schools engaged in this business is secured, the adopting of such a plan by any one school does nothing but limit the influence of that particular school. At present, concerted action seems almost too much to be anticipated.

This brings us to the last line of defense, so far as Baptists are concerned,

Next Page

against a surplus of ministers, namely to the local church, or the council it has called. Among Baptists there is no other place for ultimate responsibility to reside. Remember, the schools **do not** ordain; the churches **do** ordain. A man will not stay long in the ministry if he cannot be ordained. Who, then, is responsible? Just how reasonable is it for the churches to complain to the schools, when it is the churches alone, by licensing and ordaining, that make the surplus possible? True, our present system offers grounds for complaint. It really is a formidable task for an unexperienced pulpit committee to select just the right man to be their pastor from more than a hundred willing candidates. One pulpit committee is said to have concluded its labors with a supper at which the entertainment was a comic (or, tragic!) skit composed of extracts from the scores of letters they had received. Such situations do not minister to the self-respect of the clergy, nor to their position of leadership in the eyes of the laymen. Various elimination obstacles have been tried. One State Pastors' Conference voted that no candidate should be recommended within that state unless he were already a resident. This rule also excluded young men who had gone to another state for their education, although that state had no Baptist theological school! One wonders what would happen if one of their resident pastors should die, or retire. Would they thereupon close up one church? A state secretary resolved to recommend no candidate who wanted a salary of more than $1,200. That rule certainly would eliminate a certain grade of applicants, but what of the welfare of the churches? Others would demand a certain amount, or a certain type of training, and still others limit themselves to candidates recommended by denominational or school officials, or other leaders whom they trust. Lists of "approved ministers" seem to be about as useless as theological quetionaires. There are ways of circumventing both.

In our sort of a denomination there seems to be only one sure remedy for the disease that we think afflicts us, that is for **every** Baptist church, big and little, to resolve before God that it will not be a party to the ordination of any man unless his qualifications be of the best,—spiritually, morally and educationally. This should include refusing transfer into our denomination of ordained men unless they measure up to equally high standards. In addition the churches should constantly strive to raise our own standards to match the steadily-rising average intelligence of our congregations.

LAMPLIGHT

HOW TO MEET HOSTILE CRITICISM

By PERRY J. STACKHOUSE

There are few men in public life who escape criticism. The minister is not exempt. However gracious his personality and the soundness of his public utterances on the perplexing problems of religion and the social order he can hardly expect to come under the classification of those concerning whom it is written "Beware when all men speak well of you." Some men fatten on criticism. They invite it by attacking everything in sight and they are not always punctilious as to the nature of their attack. They have their reward, — newspaper notoriety and the admiration of all people who delight in dog fights. There are other gentle spirits who wilt like delicate flowers under the chill wind of criticism and still others who allow criticism to make them bitter, vindicative and misanthropical.

Walter Rauschenbusch, who did so much to sensitize the public conscience on social evils, all through his life was the subject of hostile criticism. Dr. Doris R. Sharpe in an address on Walter Rauchenbusch A Great Good Man and published in the December number of The Colgate Rochester Divinity School Bulletin, relates this incident. It illustrates not only how to meet hostile criticism, but also how Rauschenbusch was able to maintain his serenity, courage and faith.

When Dr. Lasher, Editor of the Journal and Messenger wrote a scathing criticism of him he made no reply. Later when he was in Cincinnati he called on Dr. Lasher. The appearance of Satan could not I think have surprised Dr. Lasher more. The friendly christian manner of Rauschenbusch completely disarmed the doughty editor. Dr. Lasher said, "I think your experience in the New York slums biased your thinking and made you a partisan." Rauschenbusch replied, "That might very well be. Perhaps the fact that you were born and reared in the comforts of a well to do New England home has somewhat prejudiced your viewpoint and made you a partisan for the strong and the well to do. In any case I want to champion the weak and the poor, since the strong and the rich can very well take care of themselves. It may be that is the reason why Jesus was always on the side of the under dog. I intend to stand with Jesus for the downtrodden." The lengthy conversation was concluded with a beautiful prayer by Rauschenbusch in which he lifted the whole issue up to the light of heaven and laid it in the hands of an all loving Father. He took his erstwhile enemy by the hand and there under the influence of the Divine spirit the enemy became a friend. Never again did Dr. Lasher write an unkind word about him. Thus did Walter Rauschenbusch overcome the evil with the good."

RETIREMENT OF DR. ROBERT ROUTLEDGE

By CHARLES S. DETWEILER

After thirty-seven and one-half years in Latin America, Dr. and Mrs. Routledge are retiring from active service to make their home with one of their daughters in London, Ontario. Six and one-half years were given to Bolivia under the Canadian Baptist Board, and thirty-one years to Cuba under The American Baptist Home Mission Society. During most of this time he has been Superintendent of the Mission as well as Principal of Colegios Internacionales. Most of the pastors and all of the teachers in the ten mission schools connected with our churches are the product of this school located at Cristo, near Santiago. These young people bear the impress of Dr. Routledge's strong character. He leaves to his successor, Rev. Wilbur Larson, a united mission with loyal churches, noted for their evangelistic zeal.

Called and Accepted

Rev. Harold Richardson, First church, Port Huron, Mich.

Rev. Robert W. Estus, Visalia, Calif.

Rev. W. H. Hawes, Bethany, Mo.

Rev. J. Ray Garrett, Second Church, Washington, D. C.

Rev. Stewart Bain, Memorial Church, Pasadena, Calif.

Rev. Lester Pugh, Calvary Church, Green Lake, Wash.

Rev. Francis B. Sorley, colporter-missionary, Minnesota.

Rev. Arthur Jennings, Emmanuel Baptist Church, Albany, N. Y.

Rev. E. A. Hanley, interim Calvary, Minneapolis, Minn.

Resigned

Rev. Clyde G. Truax, West Edmeston, N. Y.

Rev. J. Arthur Graydon, West Oneonta, N. Y.

Rev. L. M. Proctor, Independence, Mo.

Rev. Francis B. Sorley, Stratford, Iowa

DELIVER US - FROM OUR DELIVERERS!

Pastors Face Problem of Service

Time for Work in Own Parish Crippled Because of So Many Outside Calls

By EUGENE MYERS HARRISON

It came to pass that a pastor was smitten in conscience and made certain new year's resolutions, chiefly, to devote much more time to the building up of the work of his own church, with particular emphasis upon actually going out "to seek and to save the lost."

He had scarcely begun to put his resolution into effect, however, when the telephone began to ring and letters began to pour in, telling of the great desire on the part of various leaders of the city, the state and nation to "help" the "hard-pressed" pastor and the "struggling" church. This was to be done, of course, by setting up a large number of programs and meetings which would demand, in total, an enormous amount of time, both in attendance and in promotion. First, there was an extremely important city-wide Father and Son Banquet. Would he please put an article in his church paper, make announcements, get somebody to prepare some posters, etc., so as to insure a large attendance at the banquet?

More and More Meetings

Next the Sunday School Union was to have a dinner and program designed to "save" the local Sunday School. Then the Young People of the city were to have an afternoon of conferences, a dinner and an evening program of great significance. Two weeks later the young people were to have a city-wide Rally one night, the next night an Inter-Racial Banquet, and the next afternoon a Musical Inter-Racial Rally. There was to be also a city-wide party and program to promote the Summer Assembly.

There there was to be a very important Conference for all Sunday School Superintendents and officers, and a Layman's Banquet and Program for the purpose of "doing something with the men of the church."

Another program was a State-wide Pastor's Conference. It would take **only** three days and would be immensely helpful. Then the Woman's Missionary Union had its regular monthly meeting, which the pastor had better attend.

There were several other special programs, including an all-day city-wide series of conferences conducted by national leaders, plus three banquets (for Men, Women and Young People) and a great evening Rally.

Would the pastor please see that all these meetings were widely advertised and fully promoted, that a large and worthy delegation came from his church to each of them, that reservations for all the dinners and banquets were made on time? Also, would he be sure to be present to set a good example, to show his loyalty to the denominational program, and to get all the marvelous help in store for him? Furthermore, would he kindly give the address at such and such a meeting, lead one of the conferences at another, preside at one of the forums, etc., etc.?

Speaks To a Pastor Friend

It came to pass that the pastor one day spoke of this situation to a brother pastor, whereupon the latter said: "They do not seem to realize the enormous amount of time required for promoting and attending so many extra-church programs and activities. And you said nothing concerning inter-church drives and programs sponsored by the Church Federation, the International Council of Religious Education, the aggressive Christian Business Men's Committee, the Great Commission Prayer League, the Community Chest, and committees on Chinese and German Refugee Relief, nor of multiplied community activities of importance such as the Y.M.C.A., Boy Scouts, the Better Community League, the Anti-Tavern Association, etc., nor of the large number of Board meetings dealing with the work of various institutions and committee meetings of every imaginable kind. If the Kingdom of God could have been brought in by multiplied meetings, endless speech-fests and new-fangled gadgets, it would have occurred long ago. What I want is a chance—some free, consecutive time — to put into execution a lot of ideas and programs I already have. I am so rushed getting to meetings, promoting banquets and programs, and talking to people about what we all should be doing, that I have very little time for the things supremely important: prayer, serious study and sermon preparation, and personal soul-winning effort."

His friend then continued: "It would be a great mistake for a preacher to spend all of his time working in and directly for his own local church, totally oblivious of the larger fellowship and its many opportunities for personal enrichment and cooperative service. But the enormous increase of meetings, meetings, meetings, at which nothing is done but talk, talk, talk, is having a seriously detrimental effect upon me personally and upon the work of my church. I am fast becoming a master at expounding to others the preeminent importance of a really deep spiritual life and of actually going out in search of the lost, when alas! I give but the remnants of my time and energy to these pursuits. The best way to 'help' me is to call a moratorium on meetings for at least a few months and give me a chance to work in my own vineyard and in the 'fields white unto harvest.' I venture to suggest that one reason some churches thrive is that the pastor has freed himself from the drain and strain of countless meetings that provide essentially the same group of people with repeated rides on the merry-go-round of talk and put them out just where they got on. The first word in the Great Commission is 'Go'. We are everywhere substituting numberless meetings and endless talk for the supreme business of **going** out in search of the lost for whom Christ died."

"I agree with you most emphatically," said his friend. "What I need most is to be 'delivered,' not from a supposed stagnation of initiative and paucity of ideas in the work of the local church, but from those who, though sincere in their efforts to help, are actually delivering me into a maelstrom of nerve-racking and spiritually enervating activities which are doubtless 'good,' except when they rob me of time for things much more important. Due to an endless procession of seemingly highly important meetings to promote and attend, both within the church and without, I fear that I am becoming a sort of religious Umbrella Man who undertakes to do a hasty repair job on anything and dabbles in a hundred odd jobs, instead of being a specialist in the knowledge of God, in the understanding of His Word and in leading broken, defeated, sin-cursed lives to know Christ and to serve Him devotedly."

Digest Month

By WILLIAM PARK

During 1939 the Bible or parts were translated into 18 new languages. The American Bible Society reports that this makes a total of 1,039 different dialects and languages.

The Baptist Courier of S. C. announces that Rev. W. C. Allen has retired from the editorship and that Dr. J. M. Burnett, former president of Carson-Newman College and for the past 22 years pastor of the First church, Belton, S. C., has become editor.

President Stephen J. Corey of the College of the Bible, Lexington, Ky., announces the 75th anniversary of the institution which will be celebrated this month.

Wagner College, a Lutheran institution on Staten Island, New York, has received the entire library of Edwin Markham, willed to the college by the American poet.

Adrian College, Michigan, announces the election as president Dr. Samuel J. Harrison, for ten years professor of religion and Bible at Albion College in Michigan.

The committee appointed by the Southern Baptist Convention to report on the invitation to join the World Council of Churches will report at Baltimore that the invitation be declined.

The young people of Iowa held their state convention at Des Moines with Dr. Charles Carman of Chicago speaker. Others on the program were Director of Christian Education for Iowa and Nebraska, Rev. B. G. Field and Rev. William Allen of Council Bluffs, Iowa.

Vigorous protests are coming from Texas and other Southern Baptist states against the inclusion of employees of religious and charitable institutions in the benefits of the Social Security program of the Federal government.

About 20 organized Baptist bodies in the United States are cooperating in the nation-wide Baptist evangelistic crusade for 1940. More than a dozen language groups are represented among these Baptists.

The Home Mission Board of the Southern Convention reports that more than 5,250 were converted under the ministry of their missionaries during the past year.

Chas. J. St. John, writing in Home Missions, reports that "every soul won to Christ—in New York during the past year cost $100,000."

The Indiana Baptist Pastors' Conference in advocating an Indiana Baptist retirement pension plan has appointed a committee to devise such a plan. The proposal grew out of opposition to the proposal to include ministers in the federal social security program.

On June 19 the constitution of the newly united Evangelical and Reformed churches became effective. Appropriate ceremonies were observed at Lancaster, Pa.

The Christian Century reports that this year's campaign for Salvation Army funds in Shanghai has gone far beyond the original goal and that the organization now has won the confidence of the Chinese people.

More than one-fifth of the citizens of Canada affiliate with the United Church of Canada. More than 600,000 students are enrolled in Sunday schools and over 200,000 in youth organizations.

1,200 delegates attended the Alabama Baptist Training Union convention in Birmingham. They now have 62,921 training unions in the state, with more than 800,000 members. Their goal is 1,000,000 members.

The Central Baptist Church of Hartford, Conn., recently celebrated its 150th anniversary. Dr. John N. Lackey, pastor, preached the anniversary sermon.

The authorities in Turkey have forbidden the use of the name "Y.M.C.A." Its work may be carried on but the name must not be used.

In Buenos Aires the 1938 population was 2,415,142. Of this number, as reported in the Christian Century, there were 1,935,125 Roman Catholics; 43,697 Protestant; 120,195 Israelites and 78,977 having no religious preference.

The Baptist Publishing House at Toluca, Mexico, published in 1939 2,281,290 pieces of literature. It was founded in 1904 by Dr. J. E. Davis who is manager and editor of Sunday school literature.

About one-third of the Jews in the world live in the United States, where they enjoy greater freedom and prosperity than at any time in their history.

The Presbyterian Church in the United States has already raised over six million dollars for its educational institutions. The goal is ten million. Why can't Northern Baptists, led by our Board of Education, do something like that for our own institutions?

The Congregationalists, who began work in Argentina in 1922, have 37 churches and about 4,000 members. They plan a special program this summer for work among the German speaking population.

Dr. Clive McGuire, executive secretary of the Indianapolis Baptist Association, has been elected president of the Indiana Pastors' Conference. Strong resolutions were passed at their recent meeting condemning war, social injustice and the liquor traffic.

Dr. F. M. McConnell, editor of the Baptist Standard, Dallas, Texas, announces that the Standard has the largest circulation of any Baptist paper published.

The parochial schools of Kentucky won another victory when Governor Kenn Johnson signed a bill passed by the legislature providing for free bus service for parochial school children.

It is reported that about one-eighth of the Baptist churches in the Northern Convention use two languages. Among these languages are German, Swedish, French, Italian, Finnish, Hungarian, Danish, Norwegian, Czech, Polish, Rumanian, Portuguese, Russian, Spanish, Japanese, Chinese, Latvian and Estonian. tonian.

The Peddie School, Hightstown, N. J., a fine Baptist school for boys, has just celebrated its 75th anniversary. Dr. Wilbour E. Saunders is headmaster.

Rev. I. V. Neprash, director of Russian Missionary Service, and known to Baptists north and south, is spending six months among the Russian immigrants in Argentina, Uruguay and Paraguay.

Tennessee Baptists have made great gains in recent years. Comparing the statistics of 1939 and 1910 we find them as follows: churches, 2,142 and 1,650; members, 389,326 and 170,500; baptisms, 23,550 and 10,250; Sunday school enrollment, 253,906 and 72,000.

There seems to be a rising tide of protest against the appointment of Myron C. Taylor as the United States ambassador to the Vatican. Protests are being passed by many of the Baptist and Protestant organizations throughout the country. The Christian Century is to be highly commended for the masterful way in which it is conducting the campaign.

The Indiana B.Y.P.U. Convention, about 1,000 strong, was held last month in the First church, Indianapolis. The program was built around the theme, "Christ Our Foundation."

A special evangelistic campaign in Cuba resulted in a total attendance of 73,231; 884 missionary visits; 12 baptisms; 1,782 confessions of faith. 314 churches were visited and services were held in 96 parks, 42 preaching stations, 98 street corners, 2 radio stations and 4 theatres.

The Spanish government has banned Free Masonry. They are also punishing a man if he ever was a member. Thus Spain joins the group of dictator nations working against religious freedom, liberty and progress. The Roman church can be depended upon to suppress all such institutions and work whenever possible.

This year the Nebraska Council of Churches has held three regional Sunday school conventions in place of the usual one state-wide convention. Rev. B. G. Field, our director of Christian Education, addressed each convention and led the conferences on Adult Education.

Missionary G. A. Riggs of Puerto Rico reports a total of 427 baptisms. They have 149 Sunday schools with an average attendance of over 9,000.

The Baptist Kiristo Kyodan, a union of the two Baptist conventions of East and West Japan, has been organized. The General Convention of Baptists in Japan was recently held with good reports of religious work.

Hull House, Chicago, has just celebrated its 50th anniversary with special tribute to Miss Jane Addams, founder. Among those who brought messages were Fiorello H. La Guardia and Robert M. Hutchins. More than 30,000 people visit this institution annually and over 300,000 attend classes.

78,000 New Testaments have been distributed to the men serving in the Scottish forces by the National Bible Society of Scotland and a large number have been sent to Finland.

The Judson Memorial church, Minneapolis, Rev. G. Merrill Lenox, received more than 100 new members during the past year.

Pastoral changes in Nebraska during the past few weeks include: Harold Jack of Arnold, accepting Sheridan Boulevard, Lincoln; C. L. Eads of Chambers, accepting Wayne; E. R. Dugger of Superior, accepting Beatrice; Alva N. Cain of the Indian Mission in Oklahoma, accepting Immanuel church, Omaha; Dr. James V. Latimer of Sioux Falls College, accepting the interim work at Benson, Omaha; V. K. Brooks going from Alexandria and Tobis to Leads, S. D.; C. H. Thomas of Bridgeport, accepting the Mead church.

Courses in the "art of preaching" are being taught by Dr. Robert L. Creal, Baptist preacher and WPA adult educator, at Knoxville, Tenn. There are 25 ministers in the class.

The Union Rescue Mission, Los Angeles, reports that "5,089 men professed conversion during the first seven months of 1939, an average of 24 daily at the altar in response to the invitation."

The First Christian Church, Tulsa, Okla., Rev. W. H. Alexander, pastor, is providing "free bus rides" for all farmers within 15 miles of the church. The church has grown from a few members to 418 under this program.

Cardinal O'Connell of Boston has decreed that all games of chance under church auspices, such as "beano", wheels of fortune, etc., must stop.

Baptists of Gallup, N. M., a church which this scribe had the privilege of helping to start in 1923, recently held a religious service in the 51 foot Kiva, the ancient Indian ceremonial chamber of Casa Verde, near Gallup. Archaeologists believe that the Indians abandoned the site in 1127 and there are no markings of any kind to indicate that it was used later than the year 1150.

Pastor Robert G. Lee of the Bellevue Baptist church, Memphis, Tenn., has baptized 2002 people since he became pastor Dec. 11, 1927. The church has grown from 1,400 members to 5,217. An average of 12 persons joined the church each week for the past 12 years and 5 months.

The Baptist Bible Institute, New Orleans, graduated 38 at its 22nd annual commencement. Among the commencement speakers were Dr. C. E. Autrey, Union City, Tenn.; Dr. Louie D. Newton, Atlanta, Ga., and President W. W. Hamilton.

Governor Luren Dickinson of Michigan was the main speaker at a meeting in Chicago's Soldier Field, June 2, which attracted thousands of Christians interested in a great movement with the slogan "Let's Win America for God."

The Colorado Congregationalist annual meeting was held in Colorado Springs this spring with Dr. A. W. Palmer of Chicago the leading speaker.

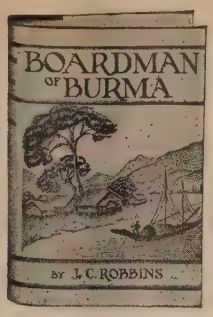
During the past year the M. and M. Board of the Northern Convention mailed out in pension checks more than $1,325 per day, a total of $484,729. During the past 20 years the Board has paid in pension benefits more than $3,565,831.

The First church, Minneapolis, Minn., Dr. W. B. Riley, pastor, reports that this year's annual meeting was the most largely attended in its history. Reports indicated receipts of $77,772 for church business, 190 additions, 105 baptisms.

Dr. O. C. S. Wallace of Baltimore, pastor emeritus of the Eutaw Place church, although blind, delivered the welcome address at the recent session of the Southern Baptist Convention, meeting in Baltimore.

The Portland East Side Club recently held a special meeting on "Bring Your Pastor Day" in which more than 100 pastors were brought by members. A sermon was preached by Judge James W. Crawford and everyone thought it was a great meeting.

About 500 attended the 6th annual Maywood Children's Home lawn party near Chicago. A great time was enjoyed by the children and visitors.



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By J. C. ROBBINS

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"The hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

—JESUS

The Unite

WHERE SHALL WE ADVANCE?

By STANLEY IRVING STUBER

As Baptists we must be realistic enough to know that, if the national, international, social, economic, moral and religious trends go on as they are going right now, our whole denominational life will be shot to pieces. We already see this happening on our mission fields. It is also happening spiritually here at home.

Baptists in a Warring World

The time has come when we Baptists must take an active place of leadership in moral and spiritual matters as a great church body. (We might also, in time, get the Southern Baptists, the Disciples and the Congregationalists to join us in the crusade for democratic principles.) To save our own principles we will have to live, work, sacrifice for them. There is no other way left. They will not, automatically, care for themselves.

The fact is that even in peace-time we have been losing ground. Now, in war-time, most every principle which we are supposed to hold dear, is at stake—here at home, in Europe, and on every mission field.

If, through the circumstances produced by a world at war, we are forced to surrender, or even to compromise our Christian position, what shall we have left? If the state takes over our thinking, of what value are we?

It is evident that if we are to retain our moral principles, and our spiritual integrity, now is the time to take unified action, using all of our denominational forces—pastors, laymen, churches, church schools, city societies, Associations, State Conventions, home and foreign missionary societies, all agencies of the Northern Baptist Convention— to promote, speak for, study and sacrifice for world peace and Christian liberty. Let us make, as the first denomination to do so, an international drive for peace and freedom.

Committees, departments, societies should be re-organized to serve as promotion agencies, the world over, for our fundamental Christian principles. We must advance! There is no doubt about that fact.

Offer Services to Government

All this we should offer, once the program has been adopted, to the United States government through the President, and then to the world, as our manifestation of good citizenship and patriotism. This would be our proof that we are sincere in our beliefs.

In the days just ahead resolutions, the position of pacifism, good intentions, are not going to be half enough.

Our denomination must not only remain **neutral** (like the Vatican) in a warring world in order to save its soul, it must also, if it is to gain the respect of those who really have to suffer, fight, sacrifice, prove itself devoted, by its action, to the principles of democracy, justice and freedom.

If we are only going to criticize the government, and especially Mr. Roosevelt, then I believe we shall both be increasingly restricted in our field of activity and speech, and become increasingly impotent as a moral influence.

What Have Protestants to Offer?

We were troubled by a remark which Stanley High made at an interdenominational conference a few days ago. He said that if all Protestants have to offer to a needy, warring world is resolutions of protest against the Myron Taylor appointment to the Vatican, then Protestants, by their utterly negative position, will not only block the way toward peace, but also lose what moral influence they may now have. We have seen other editorials and comments which are of the same opinion. And there is a lot of truth in these observations. In fact, they may, if taken seriously, save us from becoming mere bigots.

Positive Action

True, we are against the Taylor appointment, but what positive thing do we have to offer as a **peace-making** body; what concrete contribution do we, as Baptists, have to make to a world which is losing its moral grip?

If we are going to advance in our Sunday Schools, and in our missionary work, we must advance in our thinking and loyalties.

We feel that the only thing to do is to get the jump on the fast-approaching crisis, by acting now, by proving to the nation and the whole world that we are really concerned about peace and freedom, so much concerned that we will devote our whole denominational set-up, our time, money, lives, to the preservation and reestablishment of world peace and civil and religious liberties.

A half-hearted, luke-warm advance program will not do. We must enter this fight meaning business. And Christ must be our Leader.

An International Committee

So we propose that the Northern Baptist Convention, for the next year, take a position of positive leadership, of aggressive, daring leadership, in the cause of peace and freedom, keeping in mind their many phases.

As the nation prepares for war, let us prepare for peace. As the nation makes plans to spend billions of dollars for defense, let us spend millions of dollars for brotherhood. As the nation makes definite plans to restrict personal freedom, let us make plans to defend all people who have had their rights of conscience taken from them. And let us openly announce this as our positive contribution to our government and to modern civilization.

Above all else, let us advance as part of the Christian Church.

In order to accomplish the end of which we have been speaking, we would propose that a special committee on "World Peace and Christian Liberty" be appointed. It should be given the commission to promote the cause of peace and freedom by coordinating all of our denominational forces around this common purpose with the new Advance program.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

—JAMES

---What Shall We Teach in Our Sunday Schools About 'ar and Peace? ---Just Where Do We Baptists Expect to Advance in This Kind c a World? ---Advancement, First of All, Must Take Place in Our Thinking and Loyalty to Christian Principles.

'o give this committee official sanction, power and support, t work of the committee should be made part of the official gram of the Convention for 1940-1941 and an adequate lget provided for its work.

Emergency Measures

Ve are facing an immediate crisis, morally, spiritually and terially, and we simply must take emergency measures ess we really want, once again, to surrender our convicns, our churches, our program to the State for the duran of the war.

* * *

THE CHURCH UNIVERSAL

We must never forget that our local church, our denominan, is a part of the whole Church, the Church Universal.

We must never forget that the appeal for Christian unity me, in the first place, from our one Lord and Master.

We must never forget that most of the problems within ristendom have grown out of so-called "rights," claimed special denominations, but which have little, if any, real sis in the New Testament.

We must never forget that unless Christians can love each her, and unite on the basis of this love, there is very little ssibility of a peaceful, political world order.

We must never forget that the present world situation is cing Christians nearer and nearer together, and that our ly hope of existence is to become one—one in fellowship, e in purpose, one in hope, and one in our loyalty to Christ, o has the power to overcome the world, the flesh and the vil.

The oneness of the Christian Church, in a practical sense, something which we cannot afford to put off much longer. while ago church unity was an interesting theory. It was mething for Christian idealists to play with. Few thought possible of realization.

Now, because of the union, the efficiency, the one purpose d one aim of the totalitarian governments, it is a question unite or be taken over.

The time has passed when liberals and fundamentalists, high urchmen and low churchmen, should be allowed to tear art local churches, or great denominations. In doing this ey are not being loyal to Christ; rather, they are tearing m apart; they are dividing him; they are crucifying him all er again. Christ is, and wants to be, one.

The time has also passed when any Christian denomination ould exclude members of other denominations or creeds om the Lord's Table, when ancient liturgies are placed before hristian love, when man-made doctrines (like the form of ptism), rules and regulations, are allowed to create pride, ughtiness, snobbishness within some of our most beautiful, hest and largest churches.

Christ's call to oneness is a levelling process. But we must t be mistaken about the direction. Christian unity does not vel downward, but upward! The level of Christian union is still above us. It is far above the highest church. If we are to fulfill the prayer and the desire of our Lord it will mean something far different from compromise, the sacrificing of our cherished rights, the bowing to the position of other "inferior" Christians. It will lift us above creeds and forms to the level of Christian practice.

The call to oneness in Christ will take away our sham, our high hats, our selfish pride, for it demands the virtues of genuineness, glad fellowship, Christian discipleship and Christian cooperation.

If the present world chaos achieves any good results, we hope that it will be along this line: to reveal to us what big hypocrites, what cussed fools, we Christians have been in our separation, and, on the other hand, show us that true Christianity demands a oneness in Christ.

Universal is a word which we should keep in mind.

Ecumenical is another word which should be interpreted so that we all might be able to appreciate the world-wide meaning of Christendom.

We, as Northern Baptists, can do our share in making Christian union a reality by moving closer toward the Disciples in fellowship, in local services of worship, and in a practical cooperation. Beginning with the Disciples, let us help realize Christ's prayer of Christian oneness.

* * *

FINDINGS OF CLINICS

Northern Baptists, at Atlantic City, held thirty clinic sessions, with almost a hundred panel members, and some six thousand in attendance. All reports from individuals, groups and religious journals say that they were overwhelmingly successful.

Social Issues seemed to create the most interest and drew the greatest crowds, although the **Baptist Witness** gave it a close run. Clinics on the **Christian Home, Education in the Local Church, Higher Education,** were crowded beyond the doors. The **Minister** clinic held an extra session because of the keen interest. **Christian Cooperation** really achieved results. The clinic on **World Missions,** although well attended, indicated a lack of the modern approach in missionary affairs. **Race Relations** had three of the best panels. **Evangelism** had a remarkable clinical exhibit.

The brief addresses were well prepared and to the point, but the discussions were simply amazing. All the chairmen are to be congratulated for the way they handled these spirited open forums.

There were none too many clinics, since most of them turned away scores of delegates from large assembly rooms. The clinical method opened the opportunity to present the Sunday School Advance and the Baptist World Advance programs, discuss world, missionary, economic and social problems, bringing out different views on various subjects. Baptists welcomed eagerly this chance to talk things over together.

RURAL WORK ON GOVERNMENT PROJECTS

By COE HAYNE

Northern Baptists through the American Baptist Home Mission Society, which is a constituent of the Home Missions Council, are cooperating in church work at five government projects, both constructive and homestead.

In the two years since the Rev. Harold H. Eymann became pastor of Grace Community Church at Boulder City, Nevada, sixty members have been received into its fellowship. The Sunday School has an average attendance of 175, all that can be cared for until the new addition to the church building is completed. The latter is planned to provide a religious education plant and a home for the pastor and his family. Vacation church schools of three weeks duration have been held each summer; 150 children have been given the advantage of this religious instruction. The missionary offerings of this church and Sunday school are helping one of the homestead projects, and it is expected that by another year the local church will be able to come to complete self-support.

Grand Coulee

At Grand Coulee, Washington, the pastor, Rev. Eugene C. Wood, reports that the church school is fast outgrowing the present church building and that interest is high. A vacation church school with a staff of sixteen is planned for a ten-day period. The Missionary Society is interested in work among sharecroppers and a new project in Borneo. Thus another church founded and maintained through mission aid extends its influence and assistance to more needy groups.

California

The interdenominational religious program at Central Valley, California (Shasta Dam), has grown rapidly under the leadership of Miss Grace Kendrick, with the cooperation of the Redding pastors. Miss Kendrick serves as community worker and the pastors alternate in conducting the worship services. When the work was initiated late in 1938 a small church building was erected. By the summer of 1939 the church school was overflowing these quarters to such an extent that classes had to be held under the trees. With the coming of winter, expansion was necessary. Miss Kendrick reports on what has been accomplished:

"The church building has been enlarged considerably. Last fall a vestibule and bell tower were added. This winter due to overcrowded conditions a Sunday school room, 20 by 40 feet, with a full sized basement has been added. The building is complete and it is a great joy to have room enough for Sunday school. Of course we are in need of equipment but I am sure that will come in time. The public school had some tables and benches they were not using so they let us have them. (Most of the cost of the addition is being cared for by the local church.)"

Tennessee

With the coming of Dr. Alva W. Taylor as community manager of Cumberland Homesteads, Crossville, Tennessee, a more hopeful spirit is noticeable among the homesteaders. Various types of cooperatives are planned by the people themselves with the thought of improving their economic condition. The Medical Association committee, of which the religious director's wife is secretary, has been working for many weeks on reorganization and new memberships, and expects to be in a position to hire a doctor soon. They have in mind one who has been rendering effective service in the southern mountain area and who therefore is familiar with the mountaineers' problems and needs.

West Virginia

Religious service at Arthurdale Homesteads, West Virginia, began in December, 1939, through the cooperation of several home mission boards. The pastor, Rev. Lester O. Hooks, has conducted a house to house survey to get acquainted with the people and to bring the church roll up to date. He reports:

"Simple services have been conducted every Sunday in the School Center. A fine spirit of worship is developing. People remark that they are going to church and it seems like church. A three period unified worship-preaching-teaching program has been developed.

"Lent and Easter were observed as far as possible. I used Bible expositions and found the people hungry for this. One half of my congregation is children and so I emphasize a children's sermon every worship period. With Lent I began gospel services following the Christian Endeavor on Sunday nights.

"Rev. James Fiddler, Director of Christian Education and Young Peoples Work for Baptists of West Virginia, visited our school on March 31, 1940, and held a conference for church school workers on the Saturday night preceding. A workers' conference to meet monthly is the outcome of this meeting.

DR. W. S. K. YEAPLE

Dr. Frank W. Padelford, after many years of distinguished service, is retiring from the office of executive secretary of the Northern Baptist Board of Education. At a meeting of the Board held just prior to the Atlantic City Convention, Rev. Whitney S. K. Yeaple, D.D., of Rochester, N. Y., was elected to succeed Dr. Padelford. Since 1929 Dr. Yeaple has been pastor of the Lake Avenue Baptist Church in Rochester, where he succeeded Dr. A. W. Beaven, now president of the Colgate-Rochester School. Dr. Yeaple is a native of Ohio. He was born in Dayton, attended Shurtleff College at Alton, Ill., and for his theological training went to the Colgate-Rochester Divinity School, where he was graduated in 1922. Ten years later, in 1932, Shurtleff College conferred upon him the degree of Doctor of Divinity.

Dr. H. E. Dana, president of Kansas City Baptist Seminary, is leading in three summer schools conducted by the faculty of the Seminary in Colorado Women's College, Denver; Van Buren, Mo., and Kansas City, Mo.

Dr. Mitchell Bronk, who has been a member of the staff of the Publication Society, Philadelphia, has retired after 16 years of service. Since 1924 Dr. Bronk has been editor of the adult Sunday school publications.

Baptist institutions engaged in campaign to raise money for new buildings include Wake Forest College in North Carolina, Bucknell University, and Keuka College, Penn Yan, N. Y.

Jolly Comrades . . . By Gloria Young . . .

A THOUGHT FOR THE MONTH

Never trust a person with your business who cannot mind his own.

FROM TWO JOLLY COMRADES

"I would like to have a Pen Pal. If at all possible I would like an Indian pal. I am 14 years of age. My father has just recently subscribed for THE UNITED STATES BAPTIST.
BARTON LAURENCE
4 W. Mt. Pleasant Ave.
Livingston, N. J.

"I have read of your correspondence club and would like two Pen Pals . . a girl and a boy if possible — age 16-21 from the South if possible. My hobby is stamps and farming.
GEORGE C. KEENA
Box 261, R. R. No. 1
Knox, Indiana.

SEVENTH SON

Mrs. Harris and Peter Loring stood on the board walk that connects the bus shed on the highway to the front door of the Good Samaritan Home. The kindly matron hurried her brown, capable hands as she buttoned Peter's coat. "Why, what are you crying for, child?" she said as her gray eyes searched his little face.

"I'm crying because I don't want to go. I don't want to leave you and Margie and all the rest of the kids. Besides, I'm having to go to a house where they have so many boys already that they don't know what to do with them. I'd rather stay in the Home."

"Now, Peter, that is no way for a big boy, eight years old, to talk! Mrs. David was your mother's college roommate and she will love you just as she loved her. It is very kind of them to take you and give you a home. You must be grateful for it. Besides, there are so many homeless children waiting for entrance here that it would be wrong for you not to take advantage of this new home and give your bed in the dormitory to someone else."

Mrs. Harris' voice was kind and her intentions good, but they fell on deaf ears. Peter, small, curly-headed and blue-eyed, was looking over the familiar grounds of the institution that had been his home since the tragic death of his mother and father six months before. With a sadness, a depth of which adults do not feel children capable of experiencing, he turned his tear-filled eyes from playground swings to the practical gray tweed of Mrs. Harris' back and obediently followed her to the bus shed.

"Peter, I am going to pin this on your coat," said Mrs. Harris, as she carefully set his small satchel on the board walk.

"What is it?" asked Peter, glancing at the slip of paper in her hand.

"It is your name and the place where you are going. See, it reads, 'Peter Loring, Good Samaritan Home. Destination, Melville.' When you reach that town the bus driver will tell you and when you get off someone will meet you." The long streamline bus lumbered up the highway and stopped in front of them. "Blow your nose good, now, and remember there's a sandwich for your lunch in the right side of your handbag," the matron continued.

Before he had time to think he was hustled into the bus, Mrs. Harris had paid his fare and told the driver to put him out at Melville.

"Goodby, Peter," she called, as she turned to hurry back to her many duties with the other children.

Peter raised a forlorn little hand and waved to her departing back. Then he pressed his face against the window pane until his pug nose was flat and watched familiar buildings until a turn in the road hid them completely from view.

He did not want to cry, but even gritting his teeth with all his might could not keep two tears from rolling down his cheeks and dropping on his Sunday suit.

"Hello, Peter!" The little traveler was startled by a deep, interesting, vibrant voice. He looked up and found a well-dressed man of about thirty years beside him.

"How did you know my name is Peter?" asked the boy, timidly.

"One of my worst habits," confided the young man, "is listening to other people's business on buses and trains. I heard your name called by the lady who paid your fare."

Before Peter could answer, the bus stopped abruptly to admit two passengers. They were a boy and a girl about eighteen years of age. They sat directly in front of Peter and the man.

"Just married," whispered the young man to Peter, as the bus got under way.

"How do you know?" inquired Peter.

"They have all the ear marks," explained the man. "When they got on they didn't see a soul in this bus. Their eyes have that visionary look—they are perfectly oblivious to everyone except themselves."

"What's 'oblivious'?" asked Peter, now interested.

"That means they have forgotten — or never thought of anyone except themselves and their happiness. Just peep between them if they'll separate their heads a little. See how proud she is of her new ring. When they are now both gazing at it, she is fixing her hat with her left hand or resting her hand on the window sill so the sun will strike the ring and make it shine."

"They have some presents, too," noticed Peter.

"Well, so they have," exclaimed the young man. "All done in tissue paper and in the bride's lap. Another dead give-away!"

"What's your name?" asked Peter, abruptly changing the subject.

"Well, now, I haven't introduced myself, have I? Goodness knows why, but my mother gave me the name of John William Warren. But since we are fellow-travelers, you just call me 'Bill'."

(Continued on page 17)

I SHALL NOT HAVE LIVED THIS DAY IN VAIN

If I can cheer an aching heart,
Crushed with loneliness and bound by pain,
If I can help a ray of sunshine to impart,
I shall not have lived this day in vain.

If one little deed that I might do,
Can help a soul find happiness again,
And cause that soul to seek a realm more true,
I shall not have lived this day in vain.

—*Sybil Leonard Armes.*

The "Big 3" of Today's Problems

In 3 Stimulating Studies

HOME...

Christ at the Hearth

By SIDNEY W. POWELL

THIS important study-book carries the matter of "Better Baptist Churches" a step farther—to the source of our church's strength and weakness in the life of the home. It describes conditions in the modern home and shows how it can meet its problems. An interesting, inspiring and informing work for groups in the church who are interested in bringing Christ to the hearths of many more homes.

60c STIFF PAPER

YOUTH...

The Devotional Life of Young People

By CLARENCE W. CRANFORD

THE worthwhileness of the author's counsel and the persuasiveness of his address have made him a drawing card for summer assemblies. He writes, as he speaks, with a simplicity and charm that young people find pleasing as well as edifying. Parents, teachers and pastors who are looking for a book that will build up the religious views of their young people, and, at the same time, deepen their religious experience should consider this helpful book.

60c STIFF PAPER

LIQUOR...

An Old Fight in a New Arena

By KENNETH L. COBER and PAUL C. CARTER

THERE has been a widespread demand for a handbook of temperance information and methods written from a distinctly religious point of view. This little volume aims to supply that demand. The authors have sought to appeal to common sense and scientific data more than to the emotions in their argument; and they would wage their old fight against alcohol in an arena of today. The material is intended for use in study classes and in the preparation of talks dealing with intemperance.

60c STIFF PAPER

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RURAL WORK AT THE CONVENTION

By MARK RICH

Rural church work had a prominent place on the program of the Northern Baptist Convention recently held at Atlantic City. Mr. Theodore Clausen of Ithaca, New York, in a brief address on the problems of rural life, characterized the economic situation as a nub issue when he said:

"In 1915, when I graduated from Agricultural school, food farm prices in the United States were 106—The cost of production was 106—The cost of living was 106. Things were in balance economically. Farm families could produce products from their land, livestock, and labor which would purchase their necessary supplies and fill their needs (which, of course, include religious and social activities) at an equable exchange.

Economic Balance Destroyed

"In 1921 this balance was destroyed as food farm prices in the United States dropped to 130, and the cost of distribution stayed at 190. This disparity has continued with fluctuations until now. Last month food farm prices in the United States were 101 while the cost of distribution was 171. Farm families have had 20 years of continuous and severe economic disadvantage."

Professor William G. Mather, Jr., of Franklin College, Indiana, in unique fashion took part on the home missions program and later spoke at an urban-rural banquet. Professor Mather introduced his subject in the following words:

"A people declining in numbers, a people underpaid, a people maintaining only with the greatest difficulty modern standards of living, a people alternately robbed of their young people and loaded with too many of them with no hope of employment, a people battling the hot blast of drouth and the rumble of flood—what a challenge the rural people of America present to the Baptist church!"

"But we are accustomed to being challenged. The Christian religion was born in a troubled age and the Baptist interpretation of it has always prospered best in adversity. The greater the need, the greater the opportunity for Christ. Some way must be found to keep a healthy religion among the people of farm and village. Three-fifths of our Baptist churches, and one-third of our Baptist people, are now in rural areas. They must have opportunity of worship. Less than half the population in rural areas are members of any church. They must be brought the gospel of eternal life.

Pastors Honored

Three pastors this year were honored by receiving the Rosa Orline Hall award for distinguished service in town and country fields. The Rev. George E. Jaques of the Hilda L. Ives Larger Parish in Vermont was for 10 years pastor of the Bolton, Massachusetts federated church. In 1939 he had a leading sermon in The Christian Century Pulpit. The Rev. George Weisen, Home Pennsylvania, has carried on a very successful program on a difficult field and has long been associated with the rural church movement. The Rev. Eldon G. Bucklin for fourteen years has been pastor of the Union church, Chepachet, Rhode Island. He is chaplain of the state Grange, and has received wide recognition in Rhode Island.

The Deadly Octopus or Devil Fish

Scientists have well named the dreaded octopus as "devil fish." Our artist had this in mind when he designated in the picture above the octopus as SIN, with eight terrible tentacles reaching out for his prey to drag them within his bosom of death. It is said that before killing its victim, the octopus paralyses it with a poison secreted by its salivary glands. Thus the devil does his dastardly work, poisoning the minds of his victims with sin and paralysing their wills to flee away from him. That depicts well the true nature and consequence of sin.

This well known octopus is after every one of us. His deadly tentacles reach out to the ends of the earth. He is no respecter of persons. With one tentacle he goes after one group and with another he attacks another group, as illustrated above. Unfortunately we do not see these tentacles and we are not always conscious of their presence and danger. In this picture, which we believe to be true to life, we are trying to visualize the hideous nature and danger of SIN. Until men realize this they will not feel the necessity of seeking a Saviour from sin.

In the presence of this universal plague, is there no remedy? Indeed there is. "And I, if I be lifted up from the earth, signifying what manner of death he should die, will draw all men unto me." The blood of Christ is the only antidote for the poison of sin. Believe in the atoning work of Christ on the cross and trust your soul to him today and he will keep you by his mighty power safe and secure from the power and penalty of sin.

KEEPING AMERICA CHRISTIAN

By L. B. TROWBRIDGE

The pastor of a certain colored church said to one of his members: "Rastus, I want you to work with God and plant a nice vegetable garden in the space behind the church where all the tall weeds are now growing."

Rastus agreed to do this on a fifty-fifty basis with his pastor. So he slashed the weeds and dug up the ground, beat up the clods and planted different kinds of seeds. At last he had a good crop of corn and cabbage and cauliflower; of potatoes, peppers and pumpkins.

The preacher came out and looked over the garden and said: "Well, Rastus, I see that you and God have done a very good job." To this the faithful negro replied: "Yaas, brudder, an' it's a heap sight betta than what God was doin' all by hisself."

Our so-called Christian America has become, in God's sight, more or less of a weed patch. Out of our one hundred and thirty million total population there are only fifty-two million who belong to any church, and not more than thirty-five million of these are regular church attendants.

The great mass of our young people in America are growing up like weeds and brambles without a thought of God or a care for the things of Christ. Even in our cultured residential districts the majority are indifferent to the church and to religious matters.

We might well ask: Why does not the Almighty God do something to remedy these conditions? If we have not learned yet it is time we all learned that God works only through human agencies. He can cut down the weeds only through human hands.

As individuals we look upon the great needs of our nation and say: What in the world can I do to solve so great a problem? The United States is made up of thousands of cities, towns, villages and rural communities. These are divided into wards, precincts, neighborhoods and rural mail routes. You live in one of these small divisions; I live in another. In every one of these local communities, there are one or more true believers in Christ and at least potential witnesses for God.

The **only way** the spiritual and moral weed patches in our country as a whole can be cleared out is for each one of these local gardeners for God to get busy in our own neighborhoods. Let each Christian assume the responsibility for his closest neighbors and friends. Through the prophet God proclaimed of old: "And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land that I should not destroy it; but I found none." Ez. 22:30.

The one to whom God is looking to perform this task is not necessarily a professional preacher or missionary. A recently published leaflet has this to say: "We need waking up to the fact that past and present methods of organized Christianity to evangelize the world have proven entirely inadequate; and that we should drop them for God's plan, which is for every child of God to use the time, talents and means with which the Holy Spirit has endowed them for evangelizing the world."

In some of our foreign mission fields this new (but indeed primitive) method is being tried with great success. On a certain field in India the converts set aside one week during which time each one of them would spend every possible moment in witnessing to others as to what Jesus Christ had done for them. Such great joy and victory resulted that they decided to continue throughout a second week. Many are keeping it up still as they can spare the time and some, trusting wholly in God for support, are giving their full time to this form of Christian work. As a result of this personal evangelism thousands have been won to Christ.

The slogan of a new movement called "Keep America Christian" is: "The only way to keep America Christian is to make and keep every local community truly Christian."

NEWS FROM SAN FRANCISCO

R. A. LUNDY
150 Eureka Street
San Francisco

The First Church, Rev. L. J. Julianel, pastor, is going ahead with a $40,000 building campaign. A new educational unit will be constructed.

The Harwood Evangelistic Party conducts services at the new Calvary Baptist Church for two weeks.

Pastor Youngdahl of Temple Baptist Church led his congregation in a month's study of Stewardship. Four young people staged an oratorical contest on "Stewardship of Living". He preached a sermon on, "An Open Talk to a Closed Pocketbook".

The S. F. Bay Baptist Association was largely attended at Berkley, April 19th. Dr. F. W. Starring, executive secretary Oregon Convention, was the principal speaker.

Central Church, S. F., ordained Arthur Anderson, to the gospel ministry, April 28th. The unified budget has been put into effect with resultant financial improvement in the church.

DEATHS

It is with sympathy for the bereaved that we record the death of Rev. Wm. A. Billings, Penney Farms, Fla., who served in N. Y., Ill., Wis., Ohio and Pa. . . . Mrs. W. W. Hamilton, wife of President Hamilton of the Baptist Bible Institute, New Orleans . . . George Lansbury, 81, London, active layman for many years in the East End burough. . . . Rev. Francis W. Pattison, 61, pastor in London and the United States. . . .

Also Rev. F. S. Lawrence, 91, Berkeley, Calif. . . . Rev. Frederick W. Hagar, 83, pastor emeritus of the Ascension Church, New York City. . . . Rev. David Miller, Boston, father-in-law of Dr. C. Gordon Brownville, pastor of Tremont Temple. . . . Dr. George Craig Stewart, bishop of the Chicago Episcopal diocese. . . . Dr. Jesse E. Moorland, 77, New York, Negro secretary of the international committee of the Y.M.C.A., who led in 22 years in the building of 14 Negro Y.M.C.A. buildings in Washington, Chicago, Brooklyn and other cities. . . . A. W. Hamilton, noted layman of Mississippi. . . .

Also Lieut.-General Gumpei Yamamuro of the Salvation Army in Tokyo, Japan. . . . Rev. Floyd F. Seaman, pastor of the Echo Park Methodist Church, Los Angeles. . . . Mrs. Frances E. R. Linfield, 88, Portland, Ore., who gave more than 50 years in Christian service in the great northwest. . . . Mrs. Frances T. Burton, widow of Dr. Ernest DeWitt Burton, third president of the University of Chicago. . . . Dr. C. F. Andrews, noted missionary in India. . . . Dr. T. Albert Moore, 80, Toronto, secretary of the General of the United Church of Canada and moderator of the church. . . . W. L. Brower, 94, New York, elder in Middle Collegiate Reformed Protestant Dutch Church for 67 years and superintendent Sunday school over 50 years. . . . Rev. F. O. Cunninghm, 78, Troy, N. Y., pastor and descendant of John Alden. . . . Rev. Chas. J. Erickson, 85, ordained at Concordia, Kans. in 1878. . . . Rev. W. H. Neal, pastor of the Pittsfield, Ill., church. . . . Albert E. Roberts, executive secretary of the Northfield Schools, Mass., for some years, died at his home in Long Beach, Calif. . . . Rev. G. W. Stansbury, Central City, Nebr., for more than half century pastor in Nebraska. . . . Miss Martha Elvira Pettus, 99, Riverdale, N. Y. . . . Rev. David Wells Herring, 82, Winston Salem, N. C., for nearly 44 years missionary in China and Rev. Floyd Marshall, Oklahoma City, Rev. G. A. Martin, Oxford, Fla., Rev. J. M. Hickson, Bossier City, La. . . . Dr. Chas. A. Cook, 84, Seattle, Wash. . . . Hon. Chas. W. Pomeroy, Pocatello, Idaho, prominent layman for years. . . .

For the Summer Quarter

The Upper Room

For the first and second quarters of 1940, more than a million copies of The Upper Room have gone into as many homes. We are now asking pastors and group leaders who use The Upper Room to aid us in keeping all homes supplied for the third quarter —July, August and September.

THE UPPER ROOM

is intended for daily use as a devotional guide the year round. Any decrease in circulation the next three months means that some who are using it the rest of the year are denied its helpful guidance and inspiration during the summer quarter.

WILL YOU HELP US BY

1. Placing your order at once so that you will have copies to distribute BEFORE YOUR PEOPLE GO ON THEIR VACATIONS OR MOVE TO THEIR SUMMER RESIDENCES.

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We have blank envelopes for mailing The Upper Room which we will furnish you in quantities of 10 or more at one cent each, postpaid.

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NBC Minister's Council President

Charles A. Carman
Chicago, Illinois

Colgate-Rochester Elects Two Professors

At the annual meeting of the Board of Trustees of The Colgate-Rochester Divinity School, Rev. James Dalton Morrison, D.D., of the Central Baptist Church of Providence, Rhode Island, was elected to the Cornelius Woelfkin Chair of Homiletics. Dr. Morrison will begin his work next fall, succeeding Dr. John F. Vichert, who retired this spring from the Faculty, under the provision arranged by the School.

Dr. Morrison is known widely through his books, "The Minister's Service Book", and a book entitled "Let Not Your Heart be Troubled." He is also one of the editors of "The New Church Hymnal." Dr. Morrison is a member of the M. and M. Board, and has been active in the study of liturgics and public speech in this country, in Canada, and in England. He was recently honored at McMaster University with the Doctor of Divinity degree.

At the same meeting, the Board of Trustees elected Dr. James R. Branton, now head of the Department of Religion in The University of Oregon, to be associate professor in the Department of New Testament, to begin his work in the fall of 1941. Dr. Branton is a graduate of Southwestern Baptist Theological Seminary. He spent two years at the University of Berlin with Dr. Deissman, specializing in New Testament, and after that took his Doctor's degree at the University of Chicago in the field of New Testament. He was formerly head of the Department of Religion at Linfield College.

NEW ENGLAND NOTES

REV. F. F. PETERSON, D.D.
Portland, Maine

Dr. Hugh A. Heath, who has been secretary for the Massachusetts Baptist Convention since 1913, excepting for a brief interim with the Board of Promotion at New York City, concludes his work in June. In this period the membership of Massachusetts Baptist churches has grown from 80,000 to 100,000, and the invested funds from $662,000, to more than $1,250,000, making this the wealthiest State Convention in the country. Dr. Heath has been a leader of wise tact, loyal adherence to the Baptist program, and of rare judgment in council.

Rev. Edwin B. Dolan, who for more than twenty years has been Field Secretary for the same Convention, is also retiring. A dinner in their honor was given by the Boston Ministers' Union on April 22d.

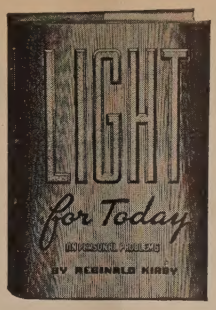
The Summer plans for Ocean Park, Maine, the largest of our Baptist Summer Conference centers, have been announced. The program includes entertainment of the United Baptist Convention of Maine, June 17-20; The New England Rural Conference, June 22-29; the Royal Ambassadors Camps, July 1-August 16; Christian Workers Conference, July 28-August 2; Camp Ataloa, July 27-August 10; and the 25th Anniversary of the School of Methods, August 19-31. The Ocean Park Chautauqua will be held the first two weeks in August; and the Women's House Party, August 14-16.

A new interest in adult Bible study is developing in several of our New England Baptist churches. The students for the most part are young couples in their twenties and thirties, who meet with the pastor on a week night. The topics include Christian Doctrines, a study of some book of the Bible, or a selected portion. Some classes number from thirty to forty, and have been continuous for three years.

The male chorus of Eastern Baptist Theological Seminary, under the direction of Prof. Joseph R. Bowman, has been touring New England this spring. They sang with great acceptance in the Central Square Baptist Church, Portland, Maine, Dr. F. F. Peterson, pastor, and at the First Baptist Church, Brookline, Massachusetts, Dr. Samuel M. Lindsay, pastor, recently.

NEXT ISSUE AUGUST 25th

Next issue of THE UNITED STATES BAPTIST will be mailed to you August 25th. The magazine is published September through July. Best wishes for a happy vacation . . . and we think we will take a rest with you.



LIGHT FOR TODAY

On Personal Problems

By REGINALD KIRBY

"FRESH, vivid, spiritually practical—the sermons have to do with the economics of the inner life to which we do not give enough attention these days," says Joseph Fort Newton. The author, a young Australian pastor and radio speaker, interprets profound Bible truths in the light of today's complexities with a soul-comforting result. We believe you will agree that we have made a real discovery in bringing Reginald Kirby to your attention.

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JOLLY COMRADES

(*Continued from page 13*)

"O-Kay, Bill," agreed Peter, and he moved a little closer to him.

"Jackstown, next stop; twenty minutes for lunch," yelled the bus driver out of the side of his mouth, without slowing the speed of the bus.

"Guess it's time to get out my sandwich," said Peter.

"Why, I haven't any sandwich," exclaimed Bill. "I forgot mine. Isn't that a shame? And I'll be so lonely eating in that restaurant all alone. Say, Peter, how about saving the sandwich for a rainy day and having lunch with me?"

"But I haven't any money."

The well-dressed young man thrust his hand in his pocket and pretended to count the change. "Peter, there's plenty and to spare. Will you join me?"

"I surely will, Bill. That sandwich looked kind of little, any way."

The "lunch" was a feast for Peter. Fried chicken and all the trimmings. Peter noticed when Bill paid the check he took out a well-filled bill fold, but he didn't say anything about it.

Not once was Peter's trip, his old home nor his new one mentioned.

John William Warren may not have had any sons of his own, but he knew life and had learned how to take aches out of sad little-boy hearts.

When they reentered the bus and were settled in their seats, the noonday sun shone kindly through the pane onto Peter's Sunday suit. It warmed him up. With his stomach full, his back warm and a friend by his side, his blond curly head fell against the rough tweed of Bill's coat; and with no thought of the tragedies of the past nor the adventures of the future, he drifted away to sleep. (To be continued)

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MINISTERS' WIVES FELLOWSHIP

BY MRS. GILBERT S. BAILEY
Philadelphia, Penna.

On Saturday morning, May 25, 1940 the Ministers' Wives gave a breakfast at the Madison Hotel in Atlantic City, in honor of Mrs. Elmer Fridell, wife of the President of the Northern Baptist Convention.

During the breakfast the advisability of forming a Ministers' Wives Fellowship was discussed. It met with the approval of all those present and so the Fellowship was organized.

The purpose of the Fellowship is to have the Ministers' Wives become better acquainted with each other, especially at the Northern Baptist Convention sessions. All the wives of Baptist ministers are invited to join the Fellowship.

The following officers were elected:

President—Mrs. Robert T. Tumbelston, 9550 Bustleton Ave., Philadelphia, Pa.

Vice-President—Mrs. M. Ray McKay, 1034 Medford St., Topeka, Kansas.

Secretary and Treasurer—Mrs. Gilbert S. Bailey, 2312 Brown Street, Philadelphia, Pa.

Program Chairman — Mrs. Lewis M. Hale, First Baptist Church, Wichita, Kansas.

A breakfast honoring Mrs. Millington, wife of the new President of the Northern Baptist Convention, was also held during the Convention.

What Do I Owe?

John Oxenham

What do I owe?
  Nay, Lord—what do I not?
—All that I am.
  And all that I have got:—
All that I am,
  And that how small a thing,
Compared with all
  Thy goodly fostering.

What do I owe
  To those who follow on?
—To build more sure
  The freedom we have won:—
To build more sure,
  The kingdoms of Thy grace,
Kingdoms secure
  In truth and righteousness.

What do I owe
  To Christ, my Lord, my King?
That all my life
  Be one sweet offering—
That all my life
  To noblest heights aspire,
That all I do
  Be touched with holy fire.
—Selected.

Book Month

By

Erdmann Smith, A.M., LL.D.

Minister of Austin Baptist Church Chicago

All correspondence about books and all books for review should be sent to Dr. Smith, 5354 Ferdinand Street, Chicago.

BOOK OF THE MONTH

No Place Like Home. By Patience, Richard, and John Abbe. Julius Messner, Inc. 1940. Pp. 255. $2.00.

Who are the authors? Perhaps you will remember "the Abbe children for their enchanting, uncensored odyssey of their life abroad, Around the World In Eleven Years. Papa Abbe, as you may recall, is a photographer whose work takes him all over the globe. Mamma Abbe and their three children have now revisited all the places they once knew before the era of dictators and undeclared wars . . . . the children played and listened and saw and reported the embarrassing or devastating or chuckling truth about what's the matter with Europe. The result is a book as wise and bright and mercilessly funny as Around the World In Eleven Years, told against the tense background of a Europe gone berserk."

The Abbes visit Poland, Hungary, Czecho-Slovakia, Berlin, Vienna, Florence, Rome, Nice, Paris, London, etc.

In on big events everywhere, closely observant of how people behave, they produce one of most delightful travel books I have ever read. How children read, talk about, laugh at what they find in this book! Try it out and you'll put it in your library.

Their Future Is Now. By Ernest M. Ligon. Macmillan. 1939. Pp. 369. $3.00.

The author is associate professor of psychology in Union College, Schenectady, New York. He did his graduate work in Yale, receiving degrees of B. D., and Ph. D. In addition to his professorial duties he is conducting a research project on the development of Christian personality, "based on the material presented in this book, in connection with the religious education program of the Westminster Presbyterian Church of Albany, New York." Recently Dr. Ligon devoted a year to study in the child psychology laboratories of Vienna, Geneva, and London.

This book presents the author's belief that character development can be determined by intelligent and purposeful direction. He thinks certain behaviors and characteristics can be considered as normative for Christian life. He thinks the procedure for the next move on the part of the church is not complex and involved, but simple.

The Government at Your Service. By Archie Robertson. Houghton Mifflin Co. 1939. Pp. 340. $2.75.

"A Handbook of Federal Help for the Citizen."

What service does the government have for its citizens? Do you want a job? A Reserve Commission? New markets for your products? A loan? A plan for a vacation? A modern low-cost home? A free clinic? To know how to make a garden? Maps of parks and forests? This book knows all, has all, tells all.

Light for Today on Personal Problems. By Reginald Kirby. Judson Press. 1940. Pp. 153. $1.50.

Mr. Reginald Kirby is pastor of the Collins Street Baptist Church, Melbourne, Australia. He was trained in Spurgeon's College and at the University College, London.

Twenty sermons, each having more in it than many sermons of twice or three times the length.

Sample subjects from the twenty in this book: Building a Personality, Turning Passion into Power, Thoughts in Chains or Harness, Forgiving and Forgetting, The Pendulum of Providence, The Paradox of Pain, The Vital Thing. The texts are most appropriate. Quotations are apt and pointed and classic in style, many of them the kind one wants to memorize.

The author's English is beautiful, liquid, lucid. His thought in each sermon as logical and unbroken as a smooth running stream. One does not have to leave the stream to avoid the spray from rhetorical falls and white water. I shall treasure this along with relatively few other books of sermons.

The Glory of His Grace. By William Hazer Wrighton. Zondervan. 1940. Pp. 126. $1.00

The author is head of the department of philosophy on the University of Georgia.

Twelve chapters which might be classified as sermons. I should characterize it as a gearing of great themes to the type of mind that does not think too objectively and realistically, even of his own experience, his "me."

A good book. Rather verbose and rhetorical.

RECEIVED

The Gospel of the Kingdom. By Frederick C. C. Grant. 1940. Pp. 204. $2.00. (To be reviewed)

God of the Living—or Human Destiny. By R. H. L. Slater. Scribners. 1939. Pp. 325. $2.50. (To be reviewed).

Psychology and Pastoral Work. By Eric S. Waterhouse. Cokesbury. 1940. Pp. 316. $2.50. (To be reviewed).

The Saving Presence. By Grover E. Swoyer. Zondervan. 1940. Pp. 155. $1.00.

A book of literary charm, classic quotations, well organized thought. Between the Prologue and the Epilogue are seven significant subjects treated inspiringly: The Saving Presence, The Saving Presence on Earth, The Suffering Presence, The Presence of "No Reputation," The Exalted Presence, Why We Can Believe in the Saving Presence, The Saving Presence and His Eternal Imperatives.

Expository Preaching. By Jeff D. Ray. Zondervan. 1940. Pp. 123. $1.00.

Mr. Ray is Professor of Homiletics in Southwestern Baptist Theological Seminary, Fort Worth. A straight forward, not difficult book on the subject.

Winona Echoes 1939. Addresses delivered at the Forty-fifth Annual Bible Conference. Dr. William Edward Biederwolf Memorial Volume. $2.00. In paper, $1.00.

Kansas City Churches recently honored a number of men who have served for 25 years or more in that city. Dr. George H. Combs had served the Independence Boulevard Christian Church for 47 years. Others serving 25 or more years were: Rev. Samuel W. Bacote, Dr. George P. Baity, Dr. Andreas Bard, Rev. B. B. Briney, Rev. R. F. Jaudon, Dr. Burris Jenkins, Rev. C. P. Jones, Dr. A. W. Lindquist, Dr. James L. McKee, Rev. W. D. Moore, Dr. Harry C. Rogers, Bishop Robert N. Spencer and Dr. Victor Spong.

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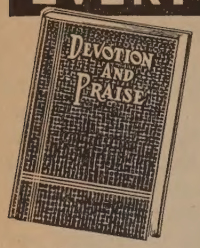

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Rev. Louis P. Jensen, for 14 years Director of Christian Education for Chicago Baptist Association has accepted appointment as Associate Secretary of the American Baptist Foreign Mission Society with headquarters in California. His home will be in Pasadena.

Mr. W. A. Harrell, who for five years has been the director of the Five Year Southwide Training Union Program, has been elected secretary of the department of church architecture.

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